M2477

Saturday, Sunday, October 19-20, 1974

Westtown/Barn

Group 1V/Lunch

MR. NYLAND: I think you prefer questions and answers. One little announcement: most likely there will not be a Thursday evening meeting next week. I have to go to the airfield and I'm afraid I won't be back in time. Small groups -- Monday, not Tuesday; again I have to go to the airfield..My, I seem to be travelling. Wednesday, small groups; I hope Friday also.

So now let's talk. How do you want me to start you off? It's always necessary, whenever you come to a meeting of this kind, to put yourself in a good state. I think it's different for different people. It depends how many thoughts you have and how many feelings you have. And it's too bad we don't have a measure for that. Then we could say, you're only allowed two thoughts. But you have to come to -- come to yourself. You have to emphasize something in you that is important and that's different from outside life. Your inner life comes to the foreground. Your outer life only appears in perspective in the background. The reason for it is obvious, because a meeting of this kind should be devoted to the possibility of considering that aspect of oneself and again being refreshed and make renewed

efforts of wanting to educate or to make that inner life grow. Who has -- who has had thoughts about it? Who wants to talk about it? Go ahead -- and ask.

Gerry Benowitz: Mr. Nyland, it's Gerry Benowitz.

MR. NYLAND: I was just thinking of you... (laughter) Alright...

Gerry Benowitz: I'd like to know how to intensify my efforts. I've been finding when I make efforts, and looking at them over the past week, that I'll make an effort, I'll -- walk, and I'll wish for an "I" to -- to receive - I'll wish to have an awareness of my body as it's walking and I'll try to maintain it. And then I find myself thinking of something else or else something distracts me and when I realize that, I try to make another effort. And then I'll find myself losing that and then I'll try to make another effort, and that's the way it seems to be.

MR. NYLAND: When you say "intensify" what do you mean - extending it?

Gerry: Yes.

MR. NYLAND: Or deepening it? Usually intensify would mean more depth.

Gerry: I think it would be more depth that I would wish for.

MR. NYLAND: Well, if it is more depth, it could be a flash or just a moment, but quite deep, or the same amount of energy that is consumed in that attempt could be extended over a certain length of time.

Gerry: I think I'd want both.

MR. NYLAND: Oh. (laughter) ... Really... Well, you know, Gerry, you have to pay for that.

Gerry: What do I need to do?

MR. NYLAND: Take it out of your ordinary life. Don't allow your unconscious existence to interfere, and try to reduce it as much as you possibly can. At the same time intensify your wish. That depends again on the value you attach to wanting to Work; and that depends again on that what you know you are. The more there is need for this kind of Work, the more you will have a wish, the more you will have energy for the intensity or the duration of the existence of an objective faculty. And the whole point is, in the sense of objectivity, that that what one wants to create should have as much possibility of remaining in existence and performing the duty for which it was created. One can assume that when it is there, that that "I" will function, because it was brought to life for that reason and it has only one reason for existing; that is,ultimately to become of help to you, and in the beginning, to take care of its own growth by the usage of food which you furnish. The food you furnish

is in your wish. That is a determination one has, realizing that certain things ought to be done, for which you then wish to take a responsibility. Because the whole idea of what one wants to accomplish is that one becomes free from the unconscious existence of oneself.

I'd like to refer again to that three-body diagram which I hope by this time can be visualized by many. I talked the other day about the two triangles: the bottom one and the top one; one below the line, the other above the line. Both are alike in size, both are triangular. If the three-body diagram is drawn in accordance to scale, allowing the same kind of octave for each of the three bodies in total length, then there is really no difference between these two right angles -- right angle triangles -- then only that one happens to be above, and the point is sticking up, of that one that is above; the point is below, is sticking down, it is pointing towards the bottom as it were; that indicates that it comes from there and starts to spread out in accordance with one line of the triangle, reaching then the fundamental line. The fundamental line is that what defines unconscious states from conscious ones, and that means also that both the upper triangle and the bottom triangle use that same line to make their triangles. They are identical and they are actually the same; only they show a little difference in the way they, you might say, can be observed by a person who looks at a diagram, because imagination which you can have very easily is to take that diagram, consider the lower triangle and make it turn around that fundamental - I call that the fundamental line - turn so that it is upper in the point towards -- points -- the

point of the triangle points upwards. Then it is not the same as the other triangle; so again it has to be turned, this time on the other line of the rectangle, and then it is identical so that what we wish to accomplish.

These are you might say the two steps that are necessary in Work; by changing the bottom triangle to turn it over to the top, we mean the consideration of oneself as one is unconsciously, projected this time against a conscious background. By that what is the turning of the triangle on the -- in the second -- for the second time, again is reversing that what has been acquired into a new direction, which indic-- is indicated when a change of the triangles of becoming one at a point still towards up, but this time of a different character. I don't want to go too much in detail because it sounds theoretical, but if you want to consider that, you must also realize that that what is above the line has to be of our making; I say many times by the grace of God. That what is below the line is not our making, it is Mother Nature, or the Earth, or the unconscious condition of a man living here. We become responsible for that what is above the line; I say that it is our making, that it is our creation of the Sol-La-Si of Kesdjan and the -- practically the whole tonal scale of the soul. We wish that because that what is unconscious is not satisfying - moreover it is not a completed man, and we wish to have a man who actually can be in full balance, having developed all the potentialities that he possesses at the present time. And so the formation of what -- that what takes place in the upper triangle, above the line, the horizontal line, is really changing the potentiality of the existence below the

line into the actuality which appears above the line. I say at that -- at that time, the full responsibility rests on us because it is a result of Work on oneself.

Below the line is not our responsibility or in any form an accusation, because we discover, and this -- and this leads up to the answer for your question, we discover that by means of Work one sees the particular forms of behaviour and the traits of one's character if one becomes more essential even as something that we sometimes don't like at all. And we start to blame a variety of different conditions including father and mother, or the strain of this -- strain of one's family, from ancestors to the point where I happen to live; we start to blame conditions: education, influences from the outside world, also the part-development of oneself in becoming and remaining unconscious and not having any particular conscience to talk about. And all that is then ascribed, when we see ourselves as we really are, with a great deal of sadness and including an accusation as if we were responsible for it. We are not responsible for our unconscious state on this Earth; it is solely a result of being on this Earth and the influence of the Earth itself, or Mother Nature; the condition of our sleep in this life is simply a result of the wish on the part of Mother Nature to keep us from knowing actually what are the facts. Mother Nature wishes to be secretive about it, because if she opened up that kind of a secret then we would rebel and we would immediately wish to go to the realm where we actually could be free and then develop our own potentialities. As it is now it goes against the grain of Mother Nature herself, and reluctantly she will allow a black sheep in the herd of sheep; at the same time this inner desire is growing

faster than the development of Mother Nature herself, and although ultimately she will be quite pleased to change mankind and that part of organic kingdom in relation to her own development, there are many indications why a man, being much smaller than Mother Nature and the Earth, cannot wait for the development of his mother, that is of its personality's mother, or the mother of all personalities. He has within himself the possibility of seeing what could become, and also faster than Mother Nature will allow him; at the same time all of it is inherent in the law of evolution, and therefore Mother Nature is subject also to that law, wishing to become a planet, a real planet and not unfortunate. And the consideration of man is also that he is unfortunate in not being what he should be in an evolutionary law, and he has to discover the secret of how to get there and to utilize a method for that purpose.

All religions have that aim; they only differ in the way they express their dogma and their doctrine. There is no doubt about the principle of freedom; each religion wishes a man to go to his God; it doesn't matter how they express it, and it does not matter how long they are under the influence of a dogma which many times even prevents them from thinking. Sometimes there is a different harness that is put out in order to keep people within a certain bondage, particularly those where the church is quite organized and where there are various rules which have been -- promulgated in order for people to live in accordance with them. Many of such rules will continue the sleep of a person; ultimately a person's maturity will be reached, you might say in timelessness, and maybe different generations existing on this

Earth, or different incarnations of which this is one, may be necessary for that process of gradually becoming free. And I say again there is no difference in religions regarding that particular aim, but the necessity of seeing how this is being done and how sometimes it is even restricted because of dogmatic influences makes some people look for something that perhaps could be available to them in the lifetime which is allotted to them. And of course many times we are running against the possibility of death, that death will overtake us before that can be accomplished. And for that reason, since it is difficult to reach this freedom because the bondage is a great deal and is very strict and also very strong, it may be that one starts to realize towards the middle of one's life that certain things still ought to be done, and one becomes a little hurried in order to do it. At the same time one must realize that what is not accomplished in this lifetime will have to be accomplished in the subsequent lifetimes. And there is no real reason why one shouldn't believe in the existences of such reincarnation periods; but aside from that, that what I wish now to accomplish, I want to do it in as short a period as I can, at the same time acknowledging the existence of Mother Nature and as it were paying for the existence of she allowing us here to remain asleep, but I wish to pay for my lodging and when I get up out of bed and I want to start being awake, I pay my bill. This is the requirement of making this attempt of being awake - first aware, then awake, then as long as possible, then as intense as possible, representing the amount of energy which I believe is necessary for that kind of payment. Now it all depends on how much I find

myself bound, and it also depends on how much I feel I have a responsibility for this Earth because I was born here. To the extent that I realize that for myself, that no freedom can come unless I pay, I have in my wish a very definite reason to intensify my attempts and to extend them as much as I can, in order to forego the influence of Mother Nature who wants to keep me asleep and all the different attributes from Mother Nature which are very definitely defined in my unconscious behaviour forms of all three centers. So my fight against Mother Nature in wishing to pay her is to understand what I am on this Earth and what obstacles are that I have to overcome when I want to go faster than Mother Nature will allow me.

The reason why we want to talk about objectivity is because it seems as if there is a possibility of a shortcut, so that we eliminate the necessity which used to exist as an extension of one's lifetime and being two or three hundred years old, because then, I would say, automatically that what is maturity would come as a result of experiences of life, and the explanation for that is very obvious: The longer I live, the more I become acquainted with myself, the more I see the surrounding, the way I react to it, and the more I become known regarding the surrounding, or the more I will know the surrounding because my interpretations and impressions are limited by the type of a person I am. And so the continued living on Earth makes me very familiar with the conditions as they exist and also the way I react with them, unconsiously; at the same time it produces in me a great freedom, because I already know this and that and the other, there is nothing new under the sun any more, and less and less news the older I get,

and for that reason I become free from the existence of the influence of this Earth, and in that freedom I have reached the state in which I actually could leave this Earth without having any regrets; I have nothing to do any more because I have done everything that I was supposed to do and everything that was required by God in the -- in the furnishing of my life-force in the form of my body.

Now the question remains: how can I now, at the time when I now wish to Work, increase this particular attempt? The whole idea of objectivity and the introduction into a subjective life means really that I want to have a shortcut by which I first wish to acknowledge the existence of my subjectivity instead of wanting to use it further into all kind of dogmatic formulas. The accent from the very beginning is placed on the creation of something towards which I wish to go. And I call an "I" and I call it objective, in order to indicate the direction of my aim. And the aim becomes represented by that what I wish to create in the image of the Lord, coming from above, being given to this particular "I" in the form of life-giving force, and me as I am, trying to imagine a container in which this kind of life-force could be held for some time. I simply consider it like the visitation, or the appearance, or the coming down to my life, that is to my Earth, as it were a messenger from above who then in objectivity and in such language can tell me what are the requirements. The totality of Work functions as a catalyzer regarding the religion in which we are engaged; it gives a shortcut because we speed up these reactions which have to take place as a result of maturity, changing from one state of personality into

a state of the all-knowing individuality, that is all-knowing as far as this life is concerned. There are many things that still have to be done after we leave this Earth, even if we are you might say more fully grown up, we -- all we are is a self-conscious creature and there are different steps in which the self-consciousness has to change over into a cosmic consciousness belonging more and more to the university -- universe as a whole. The reason for the wish to intensify even this catalytic effort is that I feel that if my karma can be understood, that I would like to get through with it as fast as I can, because the real freedom that I wish for is to be able to understand the particular qualities of God in omniscience, in omniscience, omnipotence and omnipresence. I want to find out - and this happens to be the blackness of my sheep clothing - that what is dark, to change it into light. Being in the black, it means that I understand thetdarkest corners of my own Earth, that I am quite familiar with what I am and the more familiar I am and see that that what exists is not correct in the eyes of the shepherd, that I should be like others so that I then could give from myself that what is required without touching that what I have built up from my own existence. The slaughters of the -- the slaughter of the sheep means only the killing of that what is unconscious; a black sheep will be spared, but he will have to go through the difficulty of being shorn of his blackness and a shepherd never will touch that what is his essential value.

If I want to Work I have to realize that I am at the present time what I am: unconscious and not having any conscience, and quite definitely not a will at all, because I am influenced by such variety of different conditions existing in the Earth -- on

the Earth itself or my world, and definitely affected by all kinds of thoughts and feelings which have already -- take lodging within myself in the form of associative values, in the forms of likes and dislike, in the forms of descriptions of all kinds, that that threatens my freedom. Knowing this now and seeing the possibility of freedom existing, for which then I wish to become responsible because that is an attribute of a man, then I intensify all efforts whenever I can,in order to become free from that what is now binding, and that is the motivation for wishing to Work. You see I have towards that then the same kind of intensity of desire as it is when I wish to apply the method as such in order to -- not to go through the rigmarole of having to wait and wait until Mother Nature gets - gets ready. I am here on this Earth for a very definite purpose, and the more I see that/what I now must do has to be done, and for which I am perfectly willing to take the responsibility, even at the cost of dying, I don't want to die unless I have done whatever I could do in this lifetime, and this again forces me to use any opportunity I know about to apply this kind of a method which will ultimately save me. This motivation becomes extremely important because it is based on the acknowledgement of the condition in which I am, and at the same time, the feeding of a wish that that what I am is not right, not even in the eyes of myself and quite definitely not in the eyes of the Lord. One can question that, because you can ask, why then did He make me appear on this Earth? You see it is a difficult question that Gurdjieff does touch upon, because he starts out with the Ray of Creation starting from the Sun Absolute, and in an involutionary law the creation of all the different worlds

now existing in the Universe, and the further one goes away from this Sun Absolute, the less the influence of the Sun Absolute is and the more chance there is for individual interpretations. And so the result then under which we live at the present time is because of the interpretations mankind has made of that what is involutionarily existing and even believing in it. And at the same time it has taken away from us the particular wish to evolve, because we are so blind that that what we think is in existence and which seems to be completely permanent; and we die much too soon, so that maturity in a lifetime of only 60 or 70 years is not sufficient to wake us up.

At the same time this question of the distribution of esoteric knowledge in the form of all religions existing, which makes all religions similar, becomes dependent on how much of such knowledge is given to each religion and how much each person who professes to live in accordance with the rule of any religion can understand of that what has been given; at the same time that what he knows he can use, he can take. And so eliminating the secrecy which sometimes was quite definitely intentionally meant to keep people asleep, every once in a while is opened for oneself to see what Heaven may look like, like there is an opening in the sky when the clouds separate. And then one looks into space and one sees there perhaps a star in the night, and then the idea of that what is universal becomes more and more clear, although perhaps even less and less understood, but it creates in one such a definite wish to make all attempts possible to get away from here, sometimes one says in order to eat one's karma to the full and to pay the full amount as requested by Mother Nature.

So the whole idea of Work on oneself depends on how much do I wish the freedom for my life; how much do I understand of the concept of God as all life-giving; how much do I wish to join that what is all life existing everywhere and always; how much do I feel that I'm willing to give of my time, my energy and mostly of my unconsciousness, in order to become free as soon as I possibly can be. You see, Gerry - it is that intensity that will be spread out as a result of the content of my wish representing then a quantity of energy which I wish to spend in the direction of becoming free from that what I am now and the development of that what is potential. The more I wish it, the more I will take it away from my unconscious existence, the more I even would be satisfied just living on bread and water, because it's more important for me to have a permanency in the existence of my spiritual body instead of being dependent solely on the physical appearance on this Earth. Sometimes one pays for that, and many times when it does happen, that what is God-given can be transformed within oneself into the fortification of that wish; the wish to life, but in this case, the wish for the development of one's inner life in the sense of a spiritual evolution. Alright?

Gerry: Yes, thank you, Mr. Nyland.

MR. NYLAND: Alright. Who has some more questions?

Ken Dewar: Mr. Nyland?

MR. NYLAND: Ken?

Ken: Ya.

MR. NYLAND: Ya.

Ken: Often with closely associated with Work and having very intense feelings which make me -- want -- think that I should give, or send something in an inner direction, then the question I have about it that it comes up in my mind is that it seems useful but I don't really see a way to impartiality that way, because it's me that wants something, because...

MR. NYLAND; You must separate a little bit between that what wishes something and that what also wishes to develop. The reason that a person can be twofold is because he is twofold. So first it has to become quite clear that I have an existence of myself on this Earth. At the same time there is a definite reason why I exist on this Earth in the sense of the possible further development of myself. It is not that I want to live my life the way it is; I would like to continue with my life, but not in this body. And therefore the accent sometimes is placed on that particular aim, and sometimes the other accent is placed on my aim in ordinary life. Now when I consider that what is my feeling, in ordinary life, unconsciously, I will remain identified with it, because it is an asset you might say of my existence as a personality. But when I talk about Work and when I talk about impartiality, I talk about the other accent, the other possible direction in which some of my energy can go, which is the further development not of myself as a physical body, but myself as a spiritual one. The question of feeling belongs to that what is my own as I am no living on this Earth, but I make a distinction between a feeling and an emotion,

so that it is possible for me to become impartial even regarding the emotion which at the present time is really still potential. Although I know a little bit about the deepening of my feeling, the difference between a feeling and an emotion in our terminology is that my feeling concerns myself, and has a love for me, and wishing that what is me to grow up and behave like a good human being. Sometimes the feeling extends a little bit into disliking other people, but at the same time the dislike is really an increase of the feeling for myself by comparing myself with others.

The essence of an emotional state is quite different; it is completely understood then that all forms of life exist everywhere and that particularly in relation to other people, I have to consider them because they are also represnetatives of life, the same as I am. And so when I now make allowances for the consideration of my feeling, I will consider that now as an emotion as soon as I allow the consideration of others to enter into my own heart, extending even that wish to understand others and to help them and to care for them, and perhaps even to share experience of myself with them, I keep on extend -- and expanding that further and further, to include all forms of life existing everywhere and ultimately coming to the center of all life which I call God. And then it produces in me a love for God which is emotion and not my feeling. And in relation to that what I say "I love God more than I love myself", it simply means that I acquire within myself a realization of something existing which is really not me at all, but for which I, if necessary, would be willing to sacrifice myself with all my so-called love of myself.

In order to experience emotions one has to learn first to see how the feelings of a man are guiding him, and to what extent

he is bound by that kind of a feeling which constantly is expressed in any way he behaves. Of course there is partiality about that. There is also very definite liking and disliking of myself. There is a very definite reason of wanting to like myself, or even to consider myself of more value than I am, or even that what I am, to become conceited about and to want for other people to respect it, because I think then a great deal of myself. I think that I am in ordinary life, if I accomplish just little bits of things of accumulating a little bit of money or having a couple of cars; that then I'm then so-called well grown-up, well made or self-made man who needs respect and who expects it from others; that I have veneration from them. All that belongs to this Earth, and it's quite right that I am, during the time I live here, become identified with it. The only difficulty is that if too much of such thoughts and feelings are encouraged in me, that I may not have any desire to develop this other side which I call as essential or a spiritual part of me, to bring that to its full-growness, when I am so much engaged in the partiality of my feeling itself. And so at a certain time I try to make a division. And I say at least part of my thoughts and my feelings about myself will go in the possibility of the development of an emotional state in which more is contained than only just my little self, and I will allow that what is necessary -- necessary for the maintenance of myself, just to be sufficient to maintain it and not give it any particular extra. You understand that it depends on the consideration of the -- the -- the tri -- the di-unity of a man, as he is two instead of one and mostly one existing, the other mostly potential. You understand that, Ken?

Ken: Ya, I think so.

MR. NYLAND: So if we measure - measure only with a measure which belongs to the unconscious world, for all events which belong to this world, and measure with another kind of a measure that what is now trying to become actual when it is still potential, but where the quality is different from my unconsciousness, and I simply say, to distinguish it from that, I call it conscious and I call it conscientious. Alright?

Manoucher Novlai: Mr. Nyland?

MR. NYLAND: Ya?... Who?

Manoucher: It's Manoucher, Mr. Nyland.

MR. NYLAND: Who?

Manoucher: Manoucher.

MR. NYLAND: Ya, Manoucher.

Manoucher: I see need for myself to be able to demand an "I" to participate in my ordinary life -

MR. NYLAND: You cannot demand "I", you can ask it.

Manoucher: I see need for it.

MR. NYLAND: So you see, you ask it.

Manoucher: Sure. I need for that, if I have a need to --

MR. NYLAND: Now you used the word "demand".

Manoucher: Yes.

MR. NYLAND: Ya, You cannot demand that of 'I'; you wish it with all your heart; you hope, you suggest it; you say, at most, "I created you for -- to you for a certain purpose; please answer to that purpose. It comes to the same thing, but it also means that I have no value in relation to 'I'.

Manoucher: Ya - my question is how much I'm entitled to -- ask "I" it for my difficulty in ordinary life...

MR. NYLAND: You ask to the extent that the difficulties in ordinary life prevent you from Working - that is 'I' will allow you to eliminate some of such pressures whenever the question is involved with, I wish to Work and I cannot because I demand only an ordinary life. I -- you might say I put it up to 'I', I wish to become like you are,'I', and therefore I cannot see how I can continue with the demands placed on me because of my unconsciousness. I ask for guidance to give me an indication, and so this 'I' tells you anything you do in ordinary life which will allow you at the same time to pay homage to me, that is to 'I', and making attempts for becoming free from that what you are doing

in ordinary life will be justified. Then you ask, but there are certain indications of my ordinary life in which there is no possibility of even considering the existence of 'I', letting alone making any kind of an effort, and the 'I' will answer you, such conditions will always remain in existence as long as one is attached to having to fulfill ordinary conditions of life. As long as one is living on this Earth, there are certain requirements which have to be fulfilled - fulfilled and to the best of your ability. And at such a time do not think about the development of your inner life or a spiritual existence. Only use for the time being those particular periods which allow you to maintain your ordinary life in a simple way and then giving you enough energy for the development of your inner life. When you follow that, this 'I' says, you will ultimately see that that what I'm telling will lead you to me. Alright?

Manoucher: Thank you Mr. Nyland.

MR. NYLAND: Yes, Manoucher.

(End of first side)

SIDE TWO

MR. NYLAND: Some more difficulties you have?

Judith Conty: Mr. Nyland?

MR. NYLAND: Ya - ya? Who? I heard someone...

Judith: Judith.

MR. NYLAND: Judy?

Judith: Yes.

MR. NYLAND: Yes.

Judith: I've been trying to see this week...

MR. NYLAND: A little louder.

Judith: I've been trying to see this week whether at some point during the day an attempt I could make would have the same quality as it does in the morning, which is really special, and what happened today was: I was in a place I'd never been before, and all of a sudden I -- I received an impression of my surroundings which just brought me to myself very strongly, and at that point I made an effort, put -- I just tried to work for one or two minutes, and it -- it really had that quality which I've never been able to get except in the morning, and I wonder if there's anything I can do - I can do! -- That was like an accident or something which just happened.

MR. NYLAND: Well if you could analyze the condition in which you were during the afternoon in which you had this new experience, it might be helpful, but I don't think it is very important. In the first place it's a question of quality. It is dependent of course

how much actually that what is existing as objective value is pure, because that will determine the quality of it. Now it may be that in the morning, being more or less free from ordinary affairs and not having to think as yet too much about it, that there is a good possibility of reaching a state of purity which let's say in percentages is over 50%. But in an attempt, the question of light is not so much determined by the quantity of light as by the quality of it; a little ray of light in a dark room is of tremendous value and sometimes of more value than full light because even that 100% condition of light is not the same as a little bit of light which starts to shine and dispels the darkness. You will see that - that what is an attempt which is small sometimes has much more value than the constant repetition of the same thing, because one loses interest in that what already exists in a large quantity, but when it is very small and it is pure, the cost of it is much higher. I would not look for certain things of a higher quality. I would look for the intensity of my wish existing, which again as I explained to Gerry is dependent on the consideration of what I actually am and if I can stand, as it were, the truth of myself in unconsciousness, I would not worry about either quality or quantity. I always will Work in accordance with the capacity of which I'm capable at the time when I make such an effort. And many times it's not dependent on my wish to bring about a more pure quality. It is dependent on a variety of conditions in my own unconscious state which allow me to have the thought and the feeling and express them in the wish to Work. That is as far as I know even my own world, but are also considerations of what is required for my karma. There is also a consideration over

that what is allowed by God. If I believe in the existences of different forms of spirits which to some extent can guide me and help me, to some extent even to use simply the phrase, can pray for me in Heaven, all of that starts to affect me as I am. In addition to that the conditions of Earth will affect me; that what is taking place in the atmosphere which I happen to breathe; that what is a condition about which I have absolutely no knowledge and no way of even changing it, which is indicated by Zilnotrago; or sometimes a state of Solioonensius as Gurdjieff describes it, are much more subject to all such influences, much more than we know. And therefore if I start to measure and I hope for the purity of an effort, I don't even know what are the influences which might even prevent that, and no amount on the part of myself in the forms of prayer will not be heard. My prayer does not mean when it is there, when I ask, that God will answer it - it depends on the totality of my development as a certain process which I believe is quite definitely pre-ordained, but since I don't know the laws of it, I act as if it is all mine. I will find out more and more that I'm so dependent on a variety of different forms of life even, on that what I've eaten, on the influences of an atmosphere from different people around me, on my own sensitivity at certain times, increasing the possibility of becoming emotionally involved in the different things really that shouldn't bother me at all - at the same time not having any idea how I can counteract that. And I say again don't worry too much about that. Make an attempt to wake up, make an attempt to be aware just for a little, make an attempt to extend it as much as you can. Don't worry about the quality - when it is light it is light, it's already sufficient

to read your name. That's all you need. You don't have to have any further explanations, and it's not necessary to read All And Everything by the light of your consciousness. You understand that, Judith?

Judith: Yes, thank you.

MR. NYLAND: Don't lose yourself in such things; they become of importance afterwards, when you can afford the time even to consider them at that time when you can really meditate about it, at that time when there is a chance that you can be in contact with a higher level of being which then can serve -- so that you can serve as a channel for that kind of information flowing through you. Then you must start to become concerned about the width of the pipe or the channel or the purity of it, or how much actually pressure is there forcing it through you. All such things will come up in time but not yet - leave them alone! They will be settled and all questions will be answered in time, but at the present time on has to have much more patience really, because one knows how Goddammed unconscious a person is, how crystallized he is, and how even at times he is unwilling to do anything about it. We are such small meeger little bits of nonsensical people, we don't even know what we are talking about. Keep on Working, it's the only key we have.

You all must understand that - we are engaged in a very interesting activity. We wish to make something of ourselves. We find ourselves as ordinary beings, as it were thrown together, many different types, many different people coming from a variety of

different origins, different conditions in which they have lived and quite different in unconsciousness and behaviour. We have one aim: to become free from all that, you might say preparation for the possibility of dying, at the same time the quite intense effort to wish to develop and to become a real man. And so here as a group, here we are and we bring to a group that what is important for us, and the quality of our attempts is many times made impure by the introduction of a variety of ordinary little bits of knowledge which belongs to ord --
which belong to ordinary life and which we think sometimes it's very necessary to talk about. We bring to any kind of a meeting, to any kind of living together, working together at the Barn, not willing to give up that what we want in our own selfishness, not wishing to share when it is really necessary, to test oneself out to see how much there is reality in that what we claim we know; how much has been changed into understanding as a result of an experience; how much is now at the present time part of you within you in your life, belonging as the means for a further development; how much have you taken to yourself that what is permanent in your life particularly regarding the existence on this Earth, how much is work part of you. Again coming from different sources of education, different origins I say, different ancestry, it's interesting to see us as a group of people, some wishing to develop, some wishing to sacrifice, some wishing to satisfy curiosity only, some wishing to remain selfish and take whatever they can and after a little while simply leave, and of course be on their own, sometimes taking a chance that they still will remember what was meant. But for us who still come together,

even we are quite different in personality. And there is only one similarity; that is the aim we are after as human beings, as unconscious human beings wishing to become free, and even determination of a freedom, or you might say, defining it, what is meant - also that is different for each person.

So we talk about freedom as something that might become a concrete fact but it's completely abstract for every one of us. The only way by which you can recognize each other is in the form of our behaviour, in the way we are in consideration for each other, and interested in the way we perform and appear even to the public; what there is in our attitude of wishing to understand someone else and not to remain selfish and follow that what we want; the wish to be able to give at a certain time and to give freely and to give of oneself, instead of trying to follow the line of least resistance and keeping on taking and taking and taking without any particular payment. This we have to learn: you see what is required - don't misunderstand it at all: we are taking many things now. We have opportunity after opportunity to listen to exposés of work. It is up to us to take it and take it and use it and then in using it, becoming responsible. What kind of a person would I be if I didn't wish you to take, because I am not only willing, I'm under orders to give, because I won't live for ever and what will happen to a group which I happen to have started? The responsibility of me is to efface myself, and in the place of this I'm not that kind of a person who'd wish to continue to be a guru. I don't want you to become dependent on me - you can care for me, but the best way by which you can express that is by following that what you can believe in as a message for

your own desires, for your own wish for self-development. That is where the accent is going to be, not on me - I'll give everything away; until the end of my life on this Earth I will talk about Work. And I have no secrets than only at certain times, when I believe it is not as yet right for all of us to know this and that. In time it will have to come because I cannot discriminate any longer and I have to leave it to everyone to take what they can digest. And it is not because I want to continue to hold on to something as if I wish to become a center of something full of admiration on the part of a little group. I've no desire whatsoever to be that kind of a person. I want you to stand on your own feet. I want you to become completely independent of me so that you don't need me any more, so that you can tell me what you are doing and not having to report as it were. I hate to treat you as children. You must become fully grown-up, because by God you have to stand on your own feet. That has even nothing to do with me. My attitude is to give and give as much as possible to anyone who wants to take it and become responsible for it, so that at least, you might say, I can be at peace that I not have mis-given or mis-- made mis-givings as it were, that I did not give in the right way, that I gave -- I gave wherever it was possible to accept it. If I do continue like I have done, I continue to put responsibilities on you; I hope you can take that. For your own sake, you must learn how to grow up, you must profit by all kind of conditions which have within it the possibility for your growth, together as a group to be able to understand each other and to care for each other. Because if you don't care you will never share anything. It is not that you

have to love each other in such a way that you become too sentimental about it. I'm not talking about such things.

I talk about cooperation. I talk about the development within yourself on account of which you can cooperate. There's not going to be any cooperation unless you are perfectly aware of the aim of each person, and those who want to work together and keep on talk, talk, talk and so forth, they will not accomplish the aim of even getting together. The construction company has to work with people who understand that. They can be for themselves and whatever they wish to become, but when it's the group affair and several have to carry a heavy load, no one can falter and become lazy. All of them join without any further questioning. And when there is an opportunity for talk a little bit, OK, have a cup of coffee. When you work, you work; when you work in ordinary life, you work. You don't talk about it too much. You don't interfere with other people when they are all together in one room. You attend to your own business and you can talk about certain things in a certain way, but there is much too much of -- every once in a while -- of too much jealousy, too much gossip, too much nonsense, too much superficiality.

Don't forget we are here for a purpose and quite a serious one: to be able even to save your life, to be able to know what is in store for you and the reasons why you happen to be -- happen to be born on this Earth. There has to be an aim in your life to know that you have to strive for, and the meaning has to be quite clear. That's why I say when we meet, you must take; you must ask; you must show that you have worked. You must show that in working you are entitled to more information.

I get information from your small groups. I don't know if it is so useful for others even to listen to it, because when it is recorded or when it happens to be, when one listens to it it's quite different from reading it as a little report,. Because so much is dependent on the voices, on the pauses, on the reluctance of the way one is stammering sometimes to bring out a question, to formulate it, and only the true value of a meeting is either being there or having listened to it on the little cassette; it's a poor substitue at that, but it's much better than a well-written report typed black and white on a nice sheet of paper.

Your life counts, the way you are, the way you do things, not what you are talking about and not what you say your feelings are; that what you are in the reality and truthfulness of a kind of -- let's call it a performance, or being a human being in relationships to each other and the consideration for each other, and wishing to cooperate wherever that might be possible, and at the times, at times sometimes, wishing to sacrifice your selfishness in order to attain, sometimes I say, the glory of God. It won't be reached when you remain selfish, that is just looking out for yourself. You can look out for yourself when you wish to grow up and take the energy from yourself and convert it within you for that purpose, and not taking it away from anyone else, because you are not entitled to that unless it were given to you freely and in that case, for the purpose of your own growth, to become independent of your unconscious life and to follow up on that what you believe in has given you, ultimately, the understanding of God.

We will stop now; I'll play a little bit. Drink to Gurdjieff. It is just a man, you know, but it is a man worthwhile remembering, because he Worked. There was no doubt, and fortunately he told us something of that what he was Working with. To Gurdjieff.

SUNDAY LUNCH

MR. NYLAND: That's very interesting, you know - the silence today seems to go down in steps (chuckles). If we could measure the decibels it would go from one level to another until finally complete silence. That's the time now that I can start talking. I don't have much to say, only in connection with last night, what I mentioned of gradually not getting rid, but putting on other people's shoulders, the responsibilities of different activities which I now am engaged in myself, not so much to free myself but really to help others to take over such a responsibility for their own sake. And in that process it becomes interesting to see what kind of activities really can be given and how many there are. I have no particular reference to the correspondence from the rest of the States. Of course it is a fact that we gradually have become known a little bit. It's not only in Warwick itself there's a Town Board, and so forth. There is a great deal of correspondence that does come in, and the letters are interesting. In a very general way they come from all kind of places and usually from places where there are no particular groups in the neighborhood. And so each letter has to be answered quite individually, because there are different people for different reasons why they write. And sometimes the

letter indicates a little bit of what they are, and sometimes one has to ask first for more information before you can make up your mind what is the proper way to follow. That's why I've asked Vin and Ernie to start taking care of that and probably include some of the other people who also feel that they can do it. But I would like to warn you: if you want to answer such questions on -- in letters, you have to really -- have to have first an understanding of what should be the right answer. It will not do to tell them, yes, there is Gurdjieff and there is an A-B-C and there is All and Everything - why don't you read it? And if you are good then maybe we can send you some tapes -- that is not the answer. It is much more in that relationship with a person you don't know, to find out where they are living and what was the reason that they write you, that they want to have an interest. That of course is obvious otherwise they wouldn't write, but the kind of interest - superficial, is it indicate -- a little indication of a hippie attitude. Is it just something that they want to know about because they happen to write a paper for the college and it is a question then of discussion, of making a list of esoteric societies?

There are so many different ways at the present time by which the name God is used, and also the name Gurdjieff already becomes used by a great many people who apparently don't know very much about it, and it is a question of being able to distinguish what would be the right kind of a way in creating in them a desire to continue to answer seriously and a little bit more as it were intimately about themselves the reason why they originally started to write, and then what it is that they will give

to us if they can trust us, or if they are willing to tell why they became interested, through a friend or just by reading or just accidental, or perhaps a little Ouspensky-ist-tinted, or perhaps not knowing even enough about Gurdjieff himself, then just hearing by so-so and so who mentions the name. You see the variety of the quality of such letters is extremely interesting and if one wants to do it as it were to dig into it and to let it take hold of one, it becomes extremely useful for oneself and also satisfying, because there are some people who really want to know, and they have not had a chance. Many of them have already studied different ways when attending different groups, or have studied different kind of religions and philosophies, and they have not found as yet what they really wanted to find. Some come from surroundings of deep religion like Catholicism, or Methodist, or Christian Science, and they have not found as yet an answer for their life. And so they are really searching for something that perhaps could help them and they hope and many times the letter expresses that hope on the part of them. You can sometimes feel as if they are anxiously waiting to see if such a letter could be answered or not, and how happy they will be when it is actually an answer that indicates a certain willingness on our part to try to help them. Because I think it is necessary that we do, if there is a demand of that kind we cannot close our ears to it.

But you see it is a difficulty on the part of ourselves, how to answer and how to take the time, and so even if you have a desire to want to answer such a letter, you put yourself under an obligation because it does require time and thought. You have to be able to sit and think and imagine a person, and write for further information if you wish. But then if they give it, then again the

question is: at what particular state of a development for a spiritual insight, or that what has been aroused in them, at what particular state are they now, and what would you give to them, you might call it as a psychological medicine. What would be right, are they intellectualists: are they emotionally inclined; are they ready for an A-B-C? Do they want to start with Remarkable Men? Should they read a little bit more of Ouspensky? Should they read first other people who have written about Gurdjieff? What can you tell them that for the time being is sufficient to indicate a certain knowledge of esotericism without going into detail about Work itself and the different things that one oneself is interested in.

You see, this is the difficulty; you have to give in accordance with the demand. You cannot give more, because that might spoil it - moreover, they are not entitled to it. So you only can give that what they actually ask for and just a little more - not very much more. But that what you give a little additional to what they have asked for will whet their appetite and then they will be encouraged to write again. And maybe the encouragement can be followed by the wish of talking to some of their friends. And then maybe it may begin to be the nucleus of a new little group, and then of course we can see what to do about such a project, because that means cassettes to be sent by them, answers to be given by us and also sending them tapes from our -- from our collection, you might say. I only mention this because this is the problem that is going to be faced more and more. And there have to be several people who want to take off their time in order to help in this respect, to take that time off from their ordinary business, to take the time off when they feel that

they are not spending their time rightly, really to try to concentrate on something that is very much worthwhile. Because imagine yourself in the place of such a seeker of the Truth and then getting an answer which may help him or at least can help him to clarify certain prejudices he must -- may have lived with. One sees it of course as a responsibility, but also the recognition is not enough; you have to have the willingness to say "A" and "B" and "C" in a correspondence, and that I think is that what we have to know. If you wish to help, then you must help with all of yourself; you cannot do it just with a little mind, and even flowing over emotionally is not effective, but you have to take the time, sitting down, making some notes, trying to think. All of that I say is the attitude of yourself in which then both your feeling and your mind can help this particular posture which is required in order to create first an atmosphere, yourself thinking about someone else; and when you have that atmosphere, then you put it in an envelope and you send it to them.

There are many things ahead of us if we can continue to grow as a group, if we can submit to certain regulations, particularly telling new people what are rules of conduct and to see that they are being done and again and again, emphasizing the necessity of the elders of this church - it is not limited, as you know, to just a few trustees. There are many people who can take responsibility within their own little (inaudible). It does not have to be prescribed and it does not have to be assigned. You do what you feel you ought to do in order to help to maintain, I sometimes compare it with a tent that you hav --hold up the ceiling, and you put a post at the proper place and you take care

that that post is not going to fall down, that you support it and mostly, that it is a vertical post, so that that what you are doing is in connection with the totality of the edifice that one is erecting. We are building something within a church, we have to see first what are the general aspects, also the proportions of the church itself as represented by the group as a whole. And within that framework, that is a requirement that we put as much together as we can in relation to each other, and fighting against our vices of jealousy and conceit. Don't love yourself - you can do that afterwards, There will be plenty of time in Heaven if you want to engage into that aspect of yourself. First start to love mankind. Then start to love the kind of man with whom you have dealings. Then you can start to love that what is essential in value within each person developed up to a certain point of their own capacity. And when you then have given all that you can give, you will find that you yourself have multiplied the total capital of yourself so that it is as if you haven't given anything; all you have given, not at least of your capital, all you have given is the interest, and that is not so difficult to share that with someone else.

I hope you won't be too cold and that you can keep on Working, that you really get something out of this afternoon and that you will go home with a little bit of food of a certain kind which is useful for the help to develop more and more within oneself your own solidity and your particular spiritual aspects which I think should receive more and more attention from each person. I don't mean in a general way to be critical, but I do believe that a reminder of the necessity of becoming really a man in all

kind of directions, not only three, all directions of manifestations, all directions of different relationships with others, all such things must be considered. Then if we know that, we could even write about it to someone who would like to know.

What would it be if yould try to write a letter to Gurdjieff and send it to Heaven? To Gurdjieff.

So Victor can we have some music?

END TAPE

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